

# REASONS

*Against Receiving 2*

THE

## PRETENDER,

And Restoring the

## Popish Line.

Together with some

## QUERIES

OF THE

## Utmost Importance

TO

*GREAT BRITAIN.*

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# REASONS

## Against Receiving

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PRETENDER, &c.

1. **E**xperience hath assured us, that there is no dependence upon Popish Princes; that no Oaths or Promises, can tie them to the Performance of their Obligations; that it is Madness to expect that they will protect a Protestant Church, and certain to a Demonstration, that their deluded Consciences must force them to use all their Endeavours to subject a Protestant People to the Tyranny, and Superstition of Rome. This Nation can never have more reason to expect good Treatment, than they had from K. James II. who yet was so far from returning their Kindness, that He presently threw off the Mask, and enter'd into such Measures, as every one at that time thought, could end in nothing but the Destruction of Church and State. *He that Cheats me once, it is his Fault, but if he Cheat me twice, it is mine.*

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2. The Restoration of the Pretender, must be accompanied with the utmost contempt of Parliaments, and Parliamentary Proceedings. Nothing then will be acceptable, but offering all to the Arbitrary Will of the Prince; nothing worth speaking of, but the Necks of Subjects, and their Lives, and Fortunes laid down at his Feet; nothing will be heard of but Divine Hereditary Right, out of the reach of all Controll, and all Limitation from Acts of Parliament. This must quickly end in Absolute Monarchy, and Parliaments only in Name, without Force or Power in reality.

3. The Maxims learnt in France will be too pleasing, not to be put in Practice, and the Assistance to be had from thence, too great an Encouragement to be resisted. And from one degree of mad Loyalty to another will be but an easy Step; till we come to have Taxes raised without troubling the People to chuse Representatives, or without any other Ceremony but the Kings Will, and a Troop of Horse. In France the Popish Line have seen the Quietness and Peace that Persecution hath wrought; they have seen Slavery the better embraced for forcing all to be of one Church: And who can expect any other here, when it is the Nature and Essence of Popery to bear with no other Religion (unless for a Season, in order to ruine all the more effectually;) and when the Experiment hath been placed before their Eyes in France? If then we long for Fire and Faggot, for Dragoons and Martyrdoms; if we be weary of God's Mercies; of the secure Profession of our own Faith, and of the Happiness of being govern'd by Laws and not by Power, let us invite, and receive the Pretender, and his Family, with open Arms. But

if we have not forgot what *Popery* and *Tyranny* had like to have been to *us*; and if we have not quite lost the Knowledge of what they have been in a *Neighbouring Country*; let us not be led into Destruction, by *Knaves* or *Madmen*.

4. Who shall repay the *French King* that vast Debt contracted by his entertaining the *Pretender*, his pretended *Mother*, and *Sister*, and *Adherents*? by what means shall those Obligations be answer'd? Do you think that that *Monarch* will generously forgive all that is past, and be content with the glory of Restoring a *Young Prince*? *Sic Notus Ulysses*? Are you no better acquainted with the *French King* than to believe thus, if he should solemnly say so, and confirm it with a *Royal Oath*? And shall not Methods be found out, when the Nation shall be *mad* with *Leyalty*, to make good every thing which hath been promised in Adversity? Your *Lands*, your *Funds*, your *Forfeitures*, your *Grants*, will all be too little to be applied this way. *Cautionary Towns* may easily at first be put into his Hands for Security: And, *For as much as you will not be able to pay, your Wives and your Children must be sold*. *Slavery* must be the Barter, and instead of *Money*, your *Bodies* may be accepted. You may be sure the *Grand Monarch* will watch the Opportunity, and in the heat of such a *Revolution* will fix his Hand, if possible, upon something. And when once *Possession* is obtain'd, how difficult will it be to unloose it, when he hath a *Pupil* of his own, a *Friend* and *Admirer* upon the *Throne*, and we shall be no more than his *Cattle*, to be driven, and marketed for, as *He* in his *Royal Wisdom*, shall think fit.

5. What one Reason in the World is there Why we should not expect the utmost *Misery* and *Slavery*, to be the Consequence of such a Restoration? Why should we expect to be used better than the *Protestants* of *France*? Is not *Popery* the same *Faithless*, *Cruel*, *Insupportable* Evil that it was? Hath not the *Pretender* had an *Example* in *France* to animate him to the same good work of *Dra-gooning* and *Extirpating* *Hereticks*? Will not he come over with the greatest *Emulation*, and the strongest Desires of such a *Monarchy* as he hath seen abroad? Will not the Provocation of this *twenty years Rebellion* and *Usurpation*, (as he esteems it, and as we all must then call it) make *Him* ever uneasy, till he hath put it out of the Power of *Britain* ever to practice the like again? Will not *Loyal Addressers* from all Parts at first shew him the way, and give him the Resolution to take a *Nation* at their Words, to use *them* as *Slaves* who assure *Him* they are no better? Will not *Divine Hereditary Right* and *Unlimited Non-Resistance* be better Instruments, in the first heat of Men's Loyalty, than they have proved at *the Times*? And if he be well guarded with his *Patron's* Troops, may not one *Stroke* at first, before you have time to look about you, prove fatal, and irremediable for ever? Or if he should solemnly promise to maintain your *Rights*, *Laws* and *Liber-ties*, did not his pretended *Father* do so before him? Did not the *French King* make the largest Promises to those whom he hath since extirpate and ruined? And, can any trust be given, when *Religion* it self forceth Men at last to break the *Faith*, and violate their most Sacred Engagements

6. And when we are come to the Brink of utter Destruction, and to see *Misery* and *Slavery*, the Inheritance of our selves, and our Posterity after us ; where shall we look for another *Deliverance* ? If the *Jews* had resolutely, and willingly return'd to *Egypt*, doth any one think Almighty God would have redeem'd them a second Time, by a second Series of *Miracles* ? Or would *Moses* have had any heart to have attempted a second time to give *Happiness* to those, who were resolved not to be happy ? And if, after we have been deliver'd from what we thought intolerable in the Prospect of it, and after having through many Difficulties come within View of a more settled Estate of *Liberty* and *Happiness* ; If after all this, I say, we willfully invite *Misery* to come amongst us, or willingly embrace it when others offer it us ; God and Man may deservedly cast us off as incorrigible : the former as unworthy of his Regard for our ingratitude to former Mercies ; the latter as Persons who will our selves, in a little time, by our own Madness, undo all that they can do for us. We must not expect *Miracles* every Day : and if we chuse *Slavery*, it is most certain, we deserve it, and most probable, shall never again be free from it.

7. Nothing can be more inglorious in the sight of the World, than after a Twenty Years War abroad against *Tyranny* and *Slavery*, willingly to slide into it, or tamely to submit to it, at Home. Our Nation must become the *Contempt* and *Reproach* of the Universe, and our *Shame* as great Abroad as our *Misery* must be at Home. It had been more Glorious never to have enter'd the *Lists*, than, after so continued a Train of *Success*, and when a

more Glorious Prospect than ever, opens it self to us, to faint, and undo it all, to invite, or submit to the *Enemy* that we have so successfully opposed, and at a Time when a little more *Patience* would give the finishing Stroke. In vain do we boast of *British Liberty*, and *British Glory*, if we can be content to part with the Blessings of *Laws* and *Parliaments*, and the *Principles* of *Freedom*, and submit our Necks to the Yoke of *Slavery*, and all our *Posterity* to the *Chains* and *Fetters* of *Po-  
perty* and *Tyranny*.

8. And what can become of that *Gracious Queen* whom her Subjects have professed so much to Love? What can be thought bad enough for *Her* who hath so heartily espoused the *Nations Cause*, and so bravely contended against the *Pretender*? What Punishment (if ever he should possess her Place) will He think great enough for Her *Usurpation* and *Rebellion* as he will call it? If all the Professions of *Loyalty* she hath received be any thing more than Words; if all the Services offered at her *Shrine* be not meant to some other Person; we shall, for *Her* sake, see a Noble Contention, who shall most heartily oppose all Designs in favour of the *Pretender*; who would take both her *Crown* and her *Life* from her.

If therefore the *Protestant Religion* be any thing more than Name; if *Liberty* and *Property* have any Force remaining; if we have not abandoned all Sense of *Honour* and *Gratitude*; if we be not forsaken of *Humanity*, and all Concern for our selves, and for the *Generations* to come; if we have not quite forgot the Horror and Uneasiness we felt under the *Terror* of a *Popish Prince* heretofore; if we have any knowledge of those Barbarities which

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that Religion brings upon all who differ from it; if we have not lost all Abhorrence of the French Maxims of Absolute Government; if we have no mind to sink the British Name into eternal Infamy; and be not resolved to load our selves with Miseries insupportable to all who have known what Happiness is; if we have any Regard left to our Queen, our Country, our selves, our Posterity; to this World, or to the next: Let us prepare our selves to act a Noble Part, worthy of Protestants; and of Britains. If we must have one more struggle for Liberty, and the Protestant Religion, let it be seen that we act like those who are sensible that they have the best of Causes to contend for, and that by opposing a Popish Pretender, they oppose all the Miseries that can threaten Mankind in this Life, and in that which is to come.

But now it may be ask'd, why all this peculiarly at this Time? Is there any Design on Foot for the Restoration of the Pretender, and Popish Line? I answer, God knows whether there be now any particular Design that way; and, if there be, by whom it is laid, how deep, and how likely to succeed. This I know, that there is always a general Design in the Enemies of our Establishment at Home, and in the Grand Enemy Abroad; that this general Design is by no means to be placed out of View; and especially that it is as probable, it will be put in practice at this Season of Hurry and Discord as it ever was yet, or ever can be. But if there be nothing particular that way now preparing, I have done no harm, I have only warded against what it is of the most Importance to prevent, and from which we are not like, as yet, to be secure. For if there be not at present any such Design actually upon

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the *Year*, it is probable there will be, some time or other: And the most of what I have said, may be of equal use at all Times; when such an Attempt shall be made. But in truth, were any one, who dives not into Secrets, to make a Judgment from what passes publickly among our selves; He could not help concluding, there was an Expedition now on Foot for that very purpose. Who that reads our Sermons about the damnablenes of all *Resistance*, in every possible Case; ( declared, even with a View to the late Revolution ) and about the necessity of returning to the old Paths; who that reads our Addresses, detesting *Revolution-Principles*, and magnifying that *Hereditary Right* which the House of Hanover cannot have, above that *Parliamentary Title*, by which only they can claim; who that bears the bold Assaults of our professed *Jacobites*, and their confident Boasts of a *New Revolution* now in Agitation; who that considers the Impatience with which many wait for more and more Alterations, and a Dissolution, which must create the most unluck Opportunity for sinking our Affairs abroad, and ripening us for Destruction at home; who, I say, that is an impartial, unconcerned By-stander, would not conclude from all these, that nothing was wanting on his part, but to meet Multitudes of his loving Subjects half way, who stand ready to receive him with open Arms? Besides all this, by the Account we have from abroad, he himself seems to understand this to be our Case. He hath struck Medals already towards his *Expedition*; and in them boldly claims *Great Britain* and *Ireland*, and the in *Scripture Language*. But whether there may any ground or no for this *Presumption* in Him; any great Design in it; and whatever may be

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ment of some amongst us; (for as Men often mean worse than they speak, so they may sometimes mean better;) We cannot be too jealous till we are farther out of Danger than we seem to be. And if there be not the least tendency this way amongst us; if *Hereditary Right* be on the side of the *House of Hanover*; and *Absolute Non-Resistance* be for the Honour of the present Establishment; and the drowning the *National Credit* be for the good of the *Common Cause*; and a *Dissolution* be the way to strengthen us; and the *Jacobites* know nothing of the Deligns of their *Prince*, or his *Patron*; then at the worst, I have only been a *little Officious*, for which I am ready to ask Pardon, after I have transgressed a Step farther, and propos'd the following

## Queries, of the Utmost Importance to Great Britain.

Qu. 1. Is not the *Doctrine of absolute Non Resistance* the very thing which *first* made, and still keeps any amongst us, *Nonjurors*, and *Enemies* to the *Government*?

2. Is not *this*, together with that of *Divine, Hereditary Right*, the great *Weapon* made use of by our *Jacobites* to ruin us; and the only *Argument* by which they have any hopes of making *Proselytes*?

3. What is to be thought of those, who applaud and magnify those very things, which confirm our *Enemies* in their *Prejudices*, and make them imagine that all who use do so, are of their Mind,

Mind, only without Courage, and Honesty enough to own it ?

4. If by *unlimited*, they mean a *truly unlimited Non-Resistance* ; and by condemning Resistance, in *all Cases*, they mean *truly, in all Cases* ; do they not as absolutely, as Words can do it, condemn the *late Revolution*, and the *late King*, and her *present Majesty*, and the *Body of the Nation*, and make the *present Establishment* a *crying National Sin*, in which both *Prince and People*, were *actually and personally concerned* ?

5. But if by *Unlimited*, they mean *Limited* ; and *all Cases*, they mean *not all Cases* ; do they use Words like *Men* ? or do they differ from their *Brethren* in any thing, but *want of open Sincerity* ?

6. If by *Divine Right*, (by which they endeavour to distinguish themselves from their *Neighbours*) they mean an *unalienable, unalterable Right*, (in which Sense only it was ever contradicted) then do they not absolutely condemn the *late Revolution*, and the *Protestant Establishment*, and fall in entirely with our *Jacobites* ?

7. But if by *Divine Right* they mean only *Humane Right*, approved by *God* for the good of *Humane Society*, how will this distinguish them from others, who all allow it in this Sense ; or how can they answer such *Verbal Prevarication* ?

8. If by *Hereditary Right* they mean something distinct from, and above, a *Parliamentary Right* (as it is certain that *Learned Body* did, which openly distinguish'd it from the *Parliamentary Title*;) then do they not expressly condemn the *late King*, and entirely exclude the *Protestant Line*, and at least make doubtful her *present Majesty's Title* ? Do they not in Principle fall in entirely with our *Jacobites* ?

obites, and Nonjurors, helping to confirm them that are already so, and to make others so, who are not already?

9. But if by *Hereditary Right*, they mean only *Hereditary* according to a late *Act of Parliament*; why do they abuse the *World* with *Distinctions*, where there is no *Difference*; why do they use these very Words, in order to represent their *Brethren* as Persons of *pernicious Principles*, when they themselves are forced to own the same?

10. If they use these Words without telling the *World* that by *unlimited Non Resistance*, they mean *Limited*; that by *Divine Hereditary Rights*, they mean *Humane Parliamentary Right*; is not the same *Mischief* done, as if they meant what our *Jacobites* profess? are not those who understand not their *Secrets*, as certainly mis-led and perverted by these Words, which they honestly understand in the *Sense*, in which they have always hitherto been used? Nay,

11. Their only *Design* being by these Words to distinguish themselves from their *Brethren*, and to bring an *Odium* upon *others*, is it not manifest to Demonstration, that they design to be understood in the *high Jacobite Sense* of the Words, because otherwise there is no *distinction* made, no *Odium* annexed? And that our *Addressees* lose their *present friend*, unless they are so understood?

12. Put all these things together, Is there not too much *Ground* for suspicion and complaint, from our *late Addressees*? And have not our *Jacobites* but too much *Reason* from them to boast, and insult us, as they do, when they see their own *weapons* thus used?

13. How *insipidly* and *nonsensically*, would their

their Addresses found, should one *paraphrase* them, according to what they would sometimes desire to put upon us. For Instance, ‘ Wheras some late Writers have defended Resistance in some Cases, and the House of Commons hath zealously supported that Doctrine, and the Parliamentary Right to the Crown; we your Majesty’s more Dutiful Subjects, think it high time to abhor such Proceedings; to declare for *Unlimited Non Resistance*, (which we mean *Limited*) to declare for Divine Hereditary Right, by which we mean the same with their *Humane Parliamentary Right*; and in order to the dissolution of the present Parliament, who have been so audacious, we assure your Majesty, we will take care for the future to be represented by such Persons, as differ not at all from them, but mean the very same thing, only in other and bigger Words. What insupportable Banter is this? or how is it possible thus to understand them without affronting either their *Understandings*, or their *Honesty*, or both?’

14. Who are they, that in the middle of a prosperous Campaign, and of the Negotiations for an Honourable Peace, are pressing to throw down that Money-Credit, which is the very Life of all our Hopes? To destroy an Administration, which hath been the Wonder of Europe, and the Delight of the Allies, for Capacity and Success? And to dissolve a Parliament, which hath struck the greatest Terror into France, at a time, when a new Election would be the most hazardous Experiment that could possibly be tried?

15. How unjust a Procedure is it, when no other Pretence can be urged, to renew the Cry of the Church’s Danger, when they cannot produce or support any view

single Instance of Injury done to the Church by the Administration, nor any Tendency towards it; unless they will do so much Dishonour to the Church, as to reckon it injurious to that, to extinguish the Hopes of the Pretender, by reducing the Power of France, and raising the *National Credit*, more than could well be expected?

16. How equally unjust is it to talk of Encouragement of Republican Principles, and the like, when they who speak so, themselves pretend to desire to be thought Friends to the Revolution and Protestant Succession; when the Security of these is all that others have shewn their Zeal for, and when they are not able to give one single Instance of what they pretend to alledge?

17. To whom do we owe the ceasing of the Negotiations of Peace; the big Words of the French King, at a time when he thought of nothing but suing for Peace; and the hopes of the Jacobites; but to those who have promoted our Tumults and Addresses, and are impatient for more and more Alterations?

18. Who are they that ought to be esteemed by all true Britons, the most hearty in the Interest of their Country; they, who openly oppose the *first Principles* upon which Jacobitism and all the hopes of the Pretender are founded; or they, who speak in the Jacobite Dialect, and use all those Terms with Applause, by which our Enemies are ever attempting to ruin us? They, whose Credit hath reduced the Power of France; or they who would raise it again by destroying that Credit? They, who support a glorious and successful General; or they who would check, and dismiss Him, within view of the finishing Stroke? They, who have trusted

fruited Parliamentary Funds, without which nothing could have been done; or they, who have generally discouraged such a Confidence in the and are now attempting what must discourage for ever? They, who avowedly support the *Just* of the late Revolution, the Foundation of all Happiness; or they, who always speak after such a manner, as must inevitably bring Contempt upon that, and upon the Protestant Succession?

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